

ever blessings have come to us in the past, or shall come in the future, have only been ours because we have known a *little* of the secret of the "exceeding greatness of His power toward us who believe according to the workings of his mighty power" through Him who hath said "All power is given unto me in heaven and in earth."

And now dear fellow believers, in conclusion we would simply add, as Washington is the representative city, politically speaking, of this great nation so our desire is that it should have a truly representative church answering distinctive claim of a people who have for their motto, "The Bible, the whole Bible, and nothing but the Bible." May we prove by our actions that we are worthy of that claim. Without this we have no right to an existence as a religious organization. And now with this end in view, trusting in the name of our glorious Leader who has gone forth "Conquering and to Conquer," and desiring to be remembered at the throne of grace that we may be used more effectually and thanking all the dear brethren and sisters and friends who have ministered to the needs of the cause, we look forward with hope as bright as the promises of God, believing that he will still bless us so that the cords may be lengthened and the stakes strengthened of our beloved Zion, thus causing His name to be glorified more and more until the time of that most blessed consummation of His purpose in the gospel, when we shall no longer need to pray, "Thy kingdom come," but when we shall rejoice because his will is done on earth as it is in heaven.

#### From the National Capital

First I wish to say a few words to those who have written me during the past few weeks and have not yet received a reply. I have done my best and yet it seems impossible to write to *all* as I would like. I am always busy, but have been exceedingly busy since returning from National Conference. It would be a great surprise no doubt to many people to know of the almost numberless things that the city missionary is expected to do both for those abroad as well as at home. Well, I always take great pleasure in rendering any reasonable service to any of our brethren or friends and I wish all to feel perfectly free to express their desires, etc., to me, but if any should seem to be neglected for awhile, please be patient.

During the next few months I expect to do much personal work in homes where I have not yet called in the vicinity of the church. Nothing seems to pay better than the right kind of a talk with the people in their own homes. It is very nice to get invitations of course, but we dare not always stand off and wait for invitations.

Another thing: Some write in such a way that seems to say, "Guess you have an easy time; don't have much to do excepting 'fix up' a sermon now and then," etc. Actually I have received some inquiries which seem to indicate that the impression is that per-

haps we do not have preaching more than, say about twice a month or so. Well perhaps it occurs to some that it is not necessary to speak of these things here, but I mention this hoping to impress our minds more with the importance of teaching the members in such a way that each will be made to realize more and more their individual accountability and when they do this they will soon get interested enough to inform themselves concerning the real conditions, needs of the church, etc.

But as a rule, yes, I believe I am safe in saying that about ninety-nine cases out of a hundred where members are not informed on these lines which relate to the real needs and conditions of the church at large, it is where the church paper is a stranger. No one can *possibly* know very much of the affairs of the church in general who is not a reader of the church paper and it seems to me, too, that no one can read the paper *regularly* for any length of time and not become interested and be made to realize at least to some extent his or her personal responsibility in the work. I have proved this again and again in the work in this city. I am sorry that our love-feast notice did not appear in the last week's issue of EVANGELIST according to our intention, nevertheless we must make the best of it now. Perhaps it was our fault. We are trusting that the feast may prove very rich in blessing and that God may be greatly glorified.

Yours in gospel work,

W. M. LYON.

315 9th St., S. E.

## The Sunday School

### LESSON 2—OCTOBER 14, 1900

Parable of the Great Supper—Luke 14:15-24

Golden Text—Come for all things are now ready.—Luke 14:17.

Lesson Thought.—The gospel of Christ is like a great wedding feast, joyous, abundant, varied, full and satisfying.

Time.—The probable date is January, A. D. 30.

Place.—In a Pharisee's house in Perea, on the way to Jerusalem, by the ford of the Jordan near Jericho.

#### Home Readings

Luke 14:15-24; Proverbs 9:1-10; Matt. 22:1-10; Jech. 7:8-14; Isa. 65:1-12; Rev. 19:4-9; Rev. 22:8-17.

#### Lesson Links

This parable or story was told by Christ as he sat at the Pharisee's table. This follows the last lesson.

#### Lesson Story

One of the guests at the table had exclaimed. "Happy will they be who eat bread in the Kingdom of God." Doubtless, this man was of too shallow a mind to see the reasonableness of Christ's words to the guests and the host or else desired to turn Jesus' thoughts into other channels. There are always some who are so afraid of truth, if it is unvarnished, tho it may be needed, that they will try to side-track him who speaks it.

Christ Corrects the Man's Notions.—Je-

sus saw that this man had the popular notion that if a man was a Jew he would be admitted to the feast in God's Kingdom. So, in order to correct the man's notion and show that one's presence at that great feast depends not on his birth or profession, but on his acceptance of God's call and obedience to God, he told the following story:

*The Story.*—"A certain man gave a great supper and invited many many people. At supper time he sent his servant, (as it was the custom to give each guest two invitations, one when he decided to have the feast and the other when it was ready,) to say to those already invited, "Come for all things are ready!"

*The Invited Excuse Themselves.*—But those invited began to excuse themselves. One said, "I have bought a farm and have to go and look at it. I must ask to be excused; Another said, "I have bought five yoke of cattle. Please excuse me, for I must go and try them and see whether I got cheated; A third said, I have married a wife, and therefore I cannot come.

*The Servants Report.*—The poor servant came back to his master and reported how they all who had been invited desired to be excused from the great supper.

*The Masters Wrath.*—Of course, the man was angry at this insulting breach of good manners and said to the servant, "Go out at once into the streets and alleys of the city and bring in the poor, the crippled, the lame and the blind." The servant did so and soon reported to the master that still there was room. Then the master said "Go out into the roads and hedgerows and make the people come in that my tables may be filled; for none of those invited shall taste of my supper!"

*The Parable Interpreted.*—(1) The maker of the supper is God. (2) Those first invited are the Jews, of Christ's especially. (3) The servant sent to call them to supper is Jesus. Of course John the Baptist and the Prophets had also called them, but it is especially true of Jesus. (4) Those brought in from the streets and alleys of the city are the Jews who were not strictly religious, like the publicans etc. (5) Those brought from the roads and hedgerows are the Gentiles.

Thus Jesus made this parable a prophecy of the course the Kingdom would take because of the refusal of the Jew to accept the invitation to taste God's grace for them in Christ.

#### The Parable Applied

1 Think of how many are they who think they shall sit down to the heavenly feast with Abraham, Isaac and Jacob, simply because they are church members or good moral people.

2 The feast which God has prepared for those who love him is a *great* supper and God gives us a foretaste of it here and the full realization of it in the great future. See I Cor. 2:9.

3 The excuses of these men showed that they did not want to taste of the feast. The sad thing about men's excuses for not accepting Christ is that they show that they do not desire what Christ has to give.

4 How foolish were such excuses! "I have bought a farm and want to go and see it." As if that could not be postponed! "I have bought some